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## What Do We Learn from the Words of Institution about the Two Elements in the Sacrament of the Lord's Supper?

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The words of institution of the Lord's Supper read as follows: "And as they were eating," etc. Matt. 26, 26—29; Mark 14, 22—25; Luke 22, 19. 20; 1 Cor. 11, 23—26. These are the words from which we are to learn all we need to know about the Eucharist. By these words we should be taught and guided in all matters concerning the Lord's Supper.

### I.

"As they were eating," we read, "Jesus took bread," τὸν ἄρτον. St. Matthew writes: "and blessed it and," etc. Evidently the disciples had bread with their meal; there was bread lying on the table. This bread Jesus took, broke it, and gave it to His disciples, and said: Take it and eat it. λαβὼν ὁ Ἰησοῦς ἄρτον, St. Mark writes. λαβὼν ἄρτον are the words in Luke's report. St. Paul also says: ἔλαβεν ἄρτον. Jesus took bread. And τοῦτο ποιῆτε, He tells us. We should likewise take bread, break it, and eat it, believing in our hearts that it is the body of Jesus we are eating. But now I am asked right and left, What kind of bread was it that Jesus had and which we are to use? Why should we ask this question? Is there a word in what we have read about the Sacrament that requires us to know just what kind of bread Jesus used and to use the same kind ourselves? Jesus did not say: This do, being careful that you have the same kind of bread I have, nor do we find in all the words which tell us about the Eucharist anything which would make it our duty to know and even to institute an investigation as to what kind of bread it was which He used on that occasion. We know what bread is, so we know, too, what to do when Jesus says, "This do."

## II.

"And He took the cup," etc., we read in the passage found in Matthew. *Τὸ ποτήριον*, he says. So also Mark, Luke, and St. Paul. Evidently Jesus and the disciples had a cup on the table when they celebrated the Passover-feast in that "upper room." This cup the Lord gave to His disciples, saying they should all drink of it. We are given a description of this cup in Luke 22, where it reads: "And He took the cup and gave thanks and said, Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." It was a cup, therefore, that contained fruit of the vine in liquid form, so that one could drink its contents. This same cup the Lord used for the Eucharist, as can be seen from the words following, v. 20: *ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι. Τὸ ποτήριον*, that means the *ποτήριον* just spoken of. The same description of the cup is given by Matthew, Mark, and St. Paul. Such is the cup, therefore, which according to the Lord's injunction, *τοῦτο ποιεῖτε*, we are to take and to drink of, believing in our hearts that it is the blood of Jesus we are drinking. — Again some one will ask, "What kind of fruit of the vine was it?" But again I say, Why should we ask this question? We know what *γέννημα τῆς ἀμπέλου* is. Did Jesus say: This do, being sure that you use the same fruit of the vine that is in this cup? He did not. Nor do we read in these words anything which would make it our duty to know just what kind of *γέννημα τῆς ἀμπέλου* it was. That would make it necessary for us to institute an investigation which would mean that we would have to learn about the results of former investigations and what the church fathers have to say about it. But as it is, as long as we continue to learn from these words of the Bible and suffer ourselves to be guided by them only, we are not in need of such investigations, but we can do without human opinions. As long as we use wine with the Sacrament as we have hitherto been doing, we are doing *τοῦτο*, and if at any time circumstances should cause us to substitute something for wine, we must be sure that it is *γέννημα τῆς ἀμπέλου* that we put in the cup.

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## The Influence of Calvinism on the American System of Education.

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(Read before the Western District Teachers' Conference and published  
by request.)

(Concluded.)

### Calvinistic Characteristics as Found in American Education.

In speaking of Calvinistic characteristics observed in American education, we shall confine ourselves solely to those which directly or indirectly have some bearing on religion.

1. We note in Calvin's system a remarkable blending of Church and State. "Calvin was as great a statesman as he was a theologian. It will be remembered that at some period of his life he studied law under the famous jurist Alciat, at Orleans. This fact, the general training of his mind, and the necessities of the conditions at Geneva made him a politician in the good sense of the word. The public archives of Geneva contain many files of law papers with marginal notes by his hand. Very often he became the diplomatist for his city, and he was entrusted with negotiations to foreign governments. On the legislation of Geneva he exercised, as we have seen in a previous chapter, a twofold influence, direct and indirect. He established a code of morals which was a new creation and revised the general laws of the state. He thus became the virtual legislator of the city. An examination of the Genevan code of laws shows the strong influence of the Mosaic legislation on Calvin's conception of a well-ordered community. As Kampschulte, the Roman Catholic biographer of Calvin, says: 'Both the special statutes and the general theocratic character of the Hebrew commonwealth were never out of sight.' . . . Dr. Schaff writes: 'The material prosperity of the city was not neglected. Greater cleanliness was introduced, which is next to godliness and promotes it. Calvin insisted on the removal of all filth from the houses and the narrow and crooked streets. He induced the magistracy to superintend the markets and to prevent the sale of unhealthy food, which was to be cast into the Rhone. Low taverns and drinking-shops were abolished, and intemperance was diminished. Mendicancy on the streets was prohibited. A hospital and poorhouse was provided and well conducted. Efforts were made to give useful employment to every man that could work. Calvin urged the council in a long speech, December 29, 1544, to introduce

the cloth and silk industry, and two months afterwards he presented a detailed plan in which he recommended to lend to the syndic Jean Ami Curtet a sufficient sum from the public treasury for starting the enterprise. The factories were forthwith established and soon reached the highest degree of prosperity. The cloth and silk of Geneva were highly prized in Switzerland and France and laid the foundation for the temporal wealth of the city. When Lyons, by the patronage of the French crown, surpassed the little republic in the manufacture of silk, Geneva had already begun to make up for the loss by the manufacture of watches and retained the mastery of this useful industry until 1885, when American machinery produced a successful rivalry." (Vollmer, *Life of John Calvin*, pp. 136. 137.)

Again Vollmer writes: "The effects of Calvin's Christian statesmanship on Geneva are the best answers to all charges of the enemy. Dr. Schaff writes: 'Calvin found the commonwealth of Geneva in a condition of license bordering on anarchy; he left it a well-regulated community. If ever in this wicked world the ideal of Christian society can be realized in a civil community with a mixed population, it was in Geneva from the middle of the sixteenth to the middle of the eighteenth century, when the infidel genius of Rousseau (a native of Geneva) and of Voltaire (who resided twenty years in its neighborhood) began to destroy the influence of the reformer.' Another historian, and he prejudiced, says: 'After the lapse of ages the effects of Calvin's influence are still visible in the industry and intellectual tone of Geneva.' From having been a small and unimportant town, a sink of iniquity beyond any of the cities of Northern Europe, the city on the Rhone became the focus of light, the center of attraction, and the source of incalculable influence upon the destinies of Europe and the world. Even a man like Rousseau says: 'Those who regard Calvin as a mere theologian are ill acquainted with the extent of his genius. The preparation of our wise edicts, in which he had a great part, does him as much honor as his *Institutes*. Whatever revolution time may effect in our worship, while the love of country and liberty shall exist among us, the memory of that great man shall never cease to be blessed.'" (Vollmer, *o. c.*, p. 139.)

In another place the same author writes: "William Farel, who knew better than any other man the state of Geneva under Roman Catholic rule and during the early stages of reform before the arrival of Calvin, visited the city again in 1557 and wrote to Ambrosius Blauer that he would gladly listen and learn there with



the humblest of the people, and that 'he would rather be the last in Geneva than the first anywhere else.' John Knox, the Reformer of Scotland, who studied several years in Geneva as a pupil of Calvin (though five years his senior) and as pastor of the English congregation, wrote to his friend Locke in 1556: 'In my heart I could have wished, yea, I cannot cease to wish, that it might please God to guide and conduct yourself to this place where, I neither fear nor am ashamed to say, is the most perfect school of Christ that ever was in the earth since the days of the apostles. In other places I confess Christ to be truly preached; but manners and religion to be so seriously reformed, I have not yet seen in any other place besides.'" (p. 140.)

Again: "Dr. Valentine Andreae visited Geneva in 1610, nearly fifty years after Calvin's death, with the prejudices of an orthodox Lutheran against Calvinism, and was astonished to find in that city a state of religion which came nearer to his ideal of a Christocracy than any community he had seen in his extensive travels and even in his German fatherland. 'When I was in Geneva,' he writes, 'I observed something great which I shall remember and desire as long as I live. There is in that place not only the perfect institute of a perfect republic, but, as a special ornament, a moral discipline, which makes weekly investigations into the conduct and even the smallest transgressions of the citizens, first through the district inspectors, then through the seniors, and finally through the magistrates, as the nature of the offense and the hardened state of the offender may require. All cursing, swearing, gambling, luxury, strife, hatred, fraud, etc., are forbidden, while greater sins are hardly heard of. What a glorious ornament of the Christian religion is such a purity of morals! We must lament with tears that it is wanting with us and almost totally neglected. If it were not for the difference of religion, I would have forever been chained to that place by the agreement in morals, and I have ever since tried to introduce something like it into our churches. Not less distinguished than the public discipline was the domestic discipline of my landlord, Scarron, with its daily devotions, reading of the Scriptures, the fear of God in word and deed, temperance in meat and drink and dress. I have not found greater purity of morals even in my father's home.'" (p. 141.)

What Calvin tried to produce, and did produce, at Geneva was a Christian state, modeled after the theocracy of the Old Testament, in which Church and State combined not only in maintaining and spreading God's Word, but also in fostering, producing, and

superintending holiness of life in accord with the commandments of God. This certainly has influenced not only the religious life, but also the general trend of education in our country.

2. Secondly, Calvin stressed the necessity of religion as a vital factor in education. "He was above all concerned about the religious education of the young people. The *Catechism for Children* was published in 1537 and was meant to give expression to a simple piety rather than to exhibit a profound knowledge of religious truths. But, as Calvin himself later felt, it was too theological for children and was superseded by his second catechism, published immediately after his return to Geneva, in 1541. It is divided into portions for fifty-five Sundays." (Vollmer, *o. c.*, p. 135.)

In a letter which Calvin wrote to Duke Somerset he says: "Believe me, Monsigneur, the Church of God will never preserve itself without a catechism, for it is like the seed to keep the good grain from dying out and causing it to multiply from age to age. And, therefore, if you desire to build an edifice which shall be of long duration and which shall not soon fall into decay, make provision for the children being instructed in a good catechism, which may show them briefly, and in language suited to their tender age, wherein true Christianity consists. This catechism will serve two purposes, to wit, as an introduction to the whole people, so that every one may profit from what shall be preached and also to enable them to discern when any presumptuous person puts forward strange doctrines." (Vollmer, p. 135.)

In the university which he established at Geneva, though it was not by any means a theological seminary, but a school for young and old, for general and special training, the entire instruction was based upon religion. The students "were forbidden to play cards or dice; they were not to be seen in taverns or at banquets; they were not to dance or promenade the streets, or sing indecent songs, or take part in masquerades or mummeries, on pain of imprisonment for three days on bread and water and payment of a fine of 60 sous for each offense. The penalties were not mere bugbears to frighten children with; they were actually inflicted. Sometimes corporal punishment was added. For disobedience to his parents and for dissolute behavior a youth named Domaine Ferriere was whipped till the blood came." (Reyburn, p. 286.) "On Monday, Tuesday, and Thursday the work of the classes went on till ten o'clock, when an interval for dinner was allowed. On Wednesday and Friday mornings the classes did not meet, as it was supposed that professors and students would be present at the



Wednesday meeting for public worship in the church, and on Friday the professors were engaged at the meeting of the Venerable Company. In the afternoon of Monday, Tuesday, Wednesday, Thursday, and Friday, from one o'clock till five, all the classrooms were busy. On Saturday the only engagement was the afternoon discussion on theological theses. Each day, at the conclusion of the day's work, all assembled in the common hall. The necessary punishments were inflicted 'with gravity.' Three scholars, in turn, recited the Lord's Prayer, the Confession of Faith, and the Decalog, and after the rector had pronounced the benediction, the scholars were marched off to their abodes under the care of their masters." (Reyburn, p. 288.)

"In the academy, to which they were admitted by examination, there was neither grouping nor classification. The students were allowed to attend such classes as they pleased. There were twenty-seven lessons each week: three in theology, eight in Hebrew, eight in the poets and moralists of Greece, five in dialectics and rhetoric, and three in physics and mathematics. The instruction in theology was given by Beza with Calvin as his unofficial colleague." (Reyburn, p. 287.)

This emphasis on religion as a necessary factor in education greatly influenced the minds of the early founders of the schools and colleges in our country and is still witnessed in the advocates of those who desire to convert the public schools into Christian schools. Their model still is the Christian public school at Geneva, maintained under the influence of religion.

3. Another trait of Calvinism is its unionism, which has left its marks not only upon the churches, but, in a way, also upon our schools. Vollmer says: "Calvin's idea of union, being far from the idea of governmental unification, was also far from requiring sameness in detail of doctrine. This traditional 'intolerant' reformer was willing to compromise in every direction on matters of order, discipline, ceremonies, and forms in order to heal schism, disunion, and alienation in the Reformed churches. 'Keep your smaller differences,' says he, addressing the Lutheran churches, 'but let us have no discord on that account, but let us march in one solid column under the banner of the Captain of our salvation. Let the ministers by whom God permits the Church to be governed be what they may,' he writes to Farel; 'if the signs of the true Church are perceived, it will be better not to separate from their communion. Nor is it an objection that some impure doctrines are then delivered, for there is scarce any church which

retains none of the remains of ignorance. It is sufficient for us that the doctrine on which the Church of Christ is founded should hold its place and influence.'” (Vollmer, p. 146.)

Again Vollmer states: “In the last quarter of the past century another dream of Calvin was realized. In 1875 the ‘Alliance of the Reformed Churches throughout the World Holding the Presbyterian System’ was organized in London, England. This body meets every four years in a council composed of regularly appointed delegates representing every branch of the Reformed Church.” (Vollmer, pp. 147. 148.) “The prime movers and some of the foremost leaders in the Federal Council of the Churches of Christ in America, which met in Philadelphia, Pa., in December, 1908, representing thirty-one denominations and eighteen million members, were also members of Reformed churches. A much older organization of the same character, but still more extensive, the Evangelical Alliance, is being supported by no one more heartily than by the followers of Calvin.”

This may to some extent account for the present tendency of religious unionism asserting itself in modern education. It is true, Calvinism has largely given place to Liberalism; however, the old principle of Calvinistic unionism still remains.

4. We note in Calvin's system also a large amount of harshness and acerbity. Even the most favorable biographers of Calvin must admit this trait. The war which he waged against the libertines may certainly be justified. However, many instances in this remarkable war clearly reveal that he was ignorant of the true meaning of Christian liberty. Calvinism aimed at purity of community life rather than at purity of doctrine. It is this which imposed the ban on card-playing, theaters, dancing, but also upon such pleasures as are not forbidden by God's Word. The principle of Calvinism is, “Whatever is not allowed by the Word of God is forbidden.” This is accountable for much of the unjustified bigotry which we find in Calvinistic circles even to this day, and which affects their educational standards. Reyburn, in his biography of Calvin, writes: “Calvin is one of the best-hated men in history, and perhaps no one has suffered from such persistent misrepresentation. Even after the lapse of three centuries there are still some who cannot mention his name without accompanying it with vituperation. Their animosity is a tribute to his power. . . . If he was stern with others, he was stern with himself. If he drilled the citizens of Geneva into some outward observance of the moral law, he kept his own body under stricter subjection than



he applied to theirs and forced it, in spite of weakness and suffering, to be the servant of his will. He was too intense to be generally amiable, and he was oftener feared than loved." (p. 332.)

5. Again, in spite of this rigor, we note in the system of Calvin a certain laxness, which shows the pendulum swinging in the other direction. This laxness applies largely to doctrine. The tyrannical measures employed against Servetus are often presented as an example of Calvinistic rigor and of Calvinistic persecution on account of faith. After all is said, however, Servetus was burned not merely because of his blasphemous atheism, but largely, too, because he was a public menace also in other respects. The unionism expressed in the foregoing quotations exhibits Calvin's toleration of false doctrine as long as this did not involve fundamentals. The frequently quoted motto: "In essentials unity, in non-essentials charity," dates back to the Genevan reformer.

6. In reviewing the characteristics of John Calvin, we must commend his love for education and learning, which, too, has left its mark on American education. Calvin himself was an indefatigable worker and a great student, not only of the Bible, but of the entire domain of learning. Vollmer writes of him: "In a previous chapter we have spoken of the reformer's interest in popular and higher education. The reformer himself was not only a man of great intellect, but also highly educated and endowed with learning beyond most of his contemporaries. His first book on Seneca's *Clementia* is usually referred to as an example of his erudition. Lindsay says of it: 'The author shows that he knew as minutely as extensively the whole round of classical literature accessible to his times. He quotes, and that aptly, from fifty-five separate Latin authors — from thirty-three separate works of Cicero, from all the works of Horace and Ovid, from five comedies of Terence, and from all the works of Virgil. He quotes from twenty-two separate Greek authors — from five or six of the principal writings of Aristotle and from four of the writings of Plato and of Plutarch. Calvin does not quote Plautus, but his use of the phrase *remoram facere* makes it likely that he was well acquainted with that writer also. The future theologian was also acquainted with many of the fathers — with Augustine, Lactantius, Jerome, Synesius, and Cyprian.' At the famous disputation at Lausanne, when the question of the Real Presence was discussed, one of the Romanists read a carefully prepared paper, in the course of which he said that the Protestants despised and neglected the ancient Fathers, fearing their authority, which was against their views. Then Calvin rose.

He began with the sarcastic remark that the people who revered the Fathers might spend some little time in turning over their pages before they spoke about them. He quoted from one Father after another: 'Cyprian, discussing the subject now under review in the third epistle of his second book of *Epistles*, says. . . . Tertullian, refuting the error of Marcion, says. . . . The author of some imperfect commentaries on St. Matthew, which some have attributed to St. John Chrysostom, in the eleventh homily, about the middle, says. . . . St. Augustine, in his twenty-third epistle, near the end, says. . . . Augustine, in one of his homilies on St. John's gospel, — the 8th or the 9th; I am not sure at this moment which, — says. . . .' — and so on. He knew the ancient Fathers as no one else in the century. He had not taken their opinions second-hand from Peter of Lombardy's *Sententiae*, as did most of the schoolmen and contemporary Romanist theologians. It was the first time that he displayed, almost accidentally, his marvelous patristic knowledge, a knowledge for which Melancthon could never sufficiently admire him."

This love of learning manifests itself in Calvinistic circles to this day, even as it did among the early colonists. While they do not maintain Christian day-schools, their many colleges and universities under the influence of religion are a powerful proof and a fine demonstration of their love of learning.

7. In spite of his personal modesty, Calvin did not hide the light which was given him under a bushel, but employed every means at his disposal for the spread of his doctrines. Whereas the Lutheran Church has modestly withdrawn herself from the bustle and turmoil of worldly activity, the Church of Calvin, much like the Romish Church, pressed toward the front. Vollmer, in his *Life of John Calvin*, writes: "Of Calvin's pastoral work, his organization, and his administration of discipline we have spoken at length in previous chapters. He could truly say, 'The world is my parish.' By thousands of letters, addressed to high and low, among nations all over Europe, he endeavored to spread the Reformed faith and to confirm those who had already embraced it. This correspondence begins in his youth (May, 1528) and is only closed upon his deathbed (May, 1654). Nothing can exceed the interest of this correspondence, in which a life of the most absorbing interest is reflected, and in which effusions of friendship are mingled with the more serious questions of theology and with the heroic breathings of faith. In those letters, Calvin followed with an observant eye the great drama of the Reformation, marking its



triumphs and its reverses in every state of Europe. By virtue of his surpassing genius, with an almost universal apostolate, he wielded an influence as varied and as plastic as his activity. He exhorts with the same authority the humble ministers of the Gospel and the powerful monarchs of England, France, Sweden, and Poland. He holds communion with Luther and Melancthon, animates Knox, encourages Coligny, and to Farel and Beza he pours out the overflowings of a heart filled with love. His letters establish foreign churches, strengthen martyrs, dictate to the Protestant princes wise counsels, negotiate, teach, and give utterance to, words of power, which, even to-day, are received by his friends as part of Calvin's political and religious testament. One point in the reformer's world-wide activity must not be overlooked by Americans. He was the only reformer who interested himself in the New World. When the great Huguenot admiral Coligny sent a colony of Reformed people to Brazil, he requested Calvin to send Reformed ministers along with them. The reformer heeded the request, and in 1556 Calvin sent two Reformed ministers from Geneva to America for the purpose of preaching not only to the colonists, but also to convert the Indians." (pp. 128—130.)

This trait has left an indelible mark on American Calvinism both in church and school.

8. Lastly we note in the system of Calvin a pronounced rationalism. In theology as well as in educational pursuits Calvin never showed that true childlike faith and submission to God's Word which Luther had. Reason is the norm by which, in the final analysis, he judged all matters. His theological work *Institutes* is strongly marked by this trait. His doctrines of Predestination, Redemption, the Efficacy of the Means of Grace, the Sacraments, and the Church are tainted with rationalism. In theology this rationalism has led to a deplorable perversion of the entire Calvinistic system. In education it has produced that rigid, cold, and lifeless atmosphere which has frequently produced moral, mental, and educational stagnation. Had it not been for the great German educators, whose life-giving principles have been injected into the Calvinistic system, American education to-day would represent an even more unsatisfactory picture than it really does. After all, it was Dr. Martin Luther who saved the day also for education, by injecting into it the vitality that flows from true heart-interest in the salvation of the individual, in conformity to the true teachings of our Savior.

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## THE THEOLOGICAL OBSERVER.

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Concerning the anti-evolution legislation in Kentucky and Tennessee, two things may be said. On the one hand, it is a legitimate effort to stop a waste of public funds for purposes of a propaganda that cuts deeply into one of the most sacred interests of citizens who must supply those funds. Moreover, it exposes the ethics of certain scientists to merited scorn and contempt. If skepticism, agnosticism, atheism, and infidelity need high schools with all their costly appurtenances, they should be willing to pay for them. Nor should they obtain their pupils, as in the common schools of our system of public education, under coercive state laws. On the other hand, it is deplorable that statements like these are heard: Genesis 1 had to be protected, etc. If that was the real motive back of the legislation, it was wrong. The Word of God calls for no such protection, and it is no business of the state to provide it. If the state had to come to the support of the Bible in this instance, it may do the same in every other instance, and then we have Caesaropapism, the principle that the state decrees what people shall or shall not believe. It is the entering wedge of a state religion, the ideal for which the Reformed churches are constantly striving. Moreover, when one thinks of the political vagaries of the one man who has become particularly prominent in the fight against evolution, and has won much unmerited praise for it, one may be filled with misgivings as regards the aim and scope of this antievolution legislation, which will only make martyrs in the popular estimation of people who deserve anything rather than a martyr's crown.      DAU.

Bishop William F. Anderson's article "The Call to Patriotism," in the *North American Review* for March, brands as "sedition" contempt and criticism of the Eighteenth Amendment. In this charge he embraces 1. those entrusted with the enforcement of the prohibition law; 2. the public press; 3. would-be respectable citizens who treat this whole matter contemptuously. He predicts a "whirlwind of revolution which will imperil the very foundations upon which our Government and its institutions are builded." His argument is that any one who lacks in respect of the Eighteenth Amendment is seeking to overthrow the Constitution. "The issue, as we now face it, is not merely that of temperance or prohibition. It is a much larger issue. It is the question of the maintenance of the law and the support of the Government. The real question is whether a free people [*sic!*], having secured an enactment touching a moral issue, can enforce the law they have enacted. If they cannot, then popular government breaks down." Chief Justice Taft is held up as an example to follow. The prohibition amendment did not command his whole-hearted support, "but when it was written into the Constitution, he declared that to be the end of the argument for all law-abiding citizens." He insinuates that the critics of prohibition in the public press are "still under the influence of the domination of the old liquor traffic." And can you guess what this suggestion of



the reverend bishop may mean: "It would be a very wholesome thing if the public were to see the situation in its real light and were to *deal in peremptory fashion with those who undertake to overthrow the Constitution*"?—The article is a frenzied outburst of fanatical zeal. The cry of "patriotism" is the same cry that was used so successfully during the late war for purposes of intimidation. The plea that when a thing is in the Constitution, it has become sacrosanct and inviolable is wholly un-American; for it destroys the right of free speech. Plainly the Bishop would muzzle the press on this issue. For the crying and rampant evils that have come in the wake of the Eighteenth Amendment he has no eyes. Here again it will be seen that those who holler "patriotism" are not the true patriots. The true patriots want just and reasonable laws, enacted under the Constitution. It is sophistry to argue that when something has been attached to the Constitution, it has become unalterably fixed.

DAU.

**The Fundamentals Convention at Memphis.**—The World's Christian Fundamentals Association, an organization in the words of its own resolution, "composed of men and women who believe in the authority of an infallible Bible," met in its seventh annual convention at Memphis, Tenn., from May 3 to 10, resolving to "declare a truceless war on the worst and most destructive form of infidelity that time has ever witnessed since Satan first questioned the divine Word in the Garden of Eden." The meetings were held in the First Methodist Church of Memphis, except on the opening and closing Sundays, when the city auditorium was used to hold the immense crowds. Mr. W. J. Bryan addressed the convention, which formally commended the Legislature and Governor of Tennessee for their stand with respect to the teaching of evolution in public schools. Prominent Fundamentalists of this country and beyond attended. Dr. Riley engaged in public debate with Dean Noe of the Memphis St. Mary's Episcopal Cathedral on the question: "Is the Theory of Evolution Unscriptural, Unscientific, Antichristian, and Atheistic?" The Bible Course Lesson Committee was appointed to prepare a new lesson course beginning with January, 1926, to be ready for use at the earliest possible time. The conclusion of the resolution quoted above reads: "The time has come when Fundamentalists and Modernists should no longer remain in the same fold, for how can two walk together except they be agreed? Therefore we call upon all Fundamentalists of all denominations to possess their souls with holy boldness, and challenge every false leader whether he be editor of a religious publication or the secretary of a denominational board; and whether he be a pastor in a pulpit in the home land or a missionary on the foreign field. . . . All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking up of civilization or a great spiritual awakening. Let us pray, hope, believe, expect, and look for, a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings as in the days of our fathers."

MUELLER.

**A New Theological Seminary.** — The *Watchman-Examiner* makes the following announcement: "In our advertising columns there appeared the announcement of a new theological seminary — the Eastern Baptist Theological Seminary, located at Philadelphia.... Those in charge of the new seminary purpose founding a school of the prophets in which loyalty to the Scriptures shall be conspicuous. You will not get the impression when you visit its classrooms that they are cutting to pieces the Book that brought you the good news of your salvation and has been the unfailing source of your comfort and inspiration for many a year. You will not come away feeling that the crown of deity has been taken off the brow of the One whom your soul adores. The teachers will be assuredly true to the faith once for all delivered to the saints. Money given to the seminary will be assured against being diverted to the support of teaching that in any slightest degree subverts or compromises the Gospel."

**Roman Catholic Aggressiveness.** — Statistics gathered from reliable sources by the Protestant League of Women and published in the *American Standard*, as quoted in the *Watchman-Examiner* of May 14, 1925, present the following startling facts: "Five States now have Catholic administrations. A majority of the States have Roman Catholic national committeemen. Twenty thousand public schools have one half Catholic teachers. Three thousand public schools now contribute a part or all of the school tax to Catholic churches and schools. Six hundred public schools use Catholic readers and teach from the Roman Catholic catechism. Sixty-two per cent. of all offices of the United States, both elective and appointive, are now held by Roman Catholics. New York City, Chicago, Baltimore, Philadelphia, Buffalo, Cleveland, St. Louis, Los Angeles, San Francisco, and Boston now have seventy-five per cent. Catholic teachers in their public schools. In all the cities and towns of the United States of 10,000 or more inhabitants, an average of more than ninety per cent. of the police force is Roman Catholic. Roman Catholics are in the majority of the councils of 15,000 cities and towns of the United States. In ninety per cent. of the cases in which criminals are executed for crimes committed, the victims of the execution have a priest at their elbow to administer the last sacrament. More than sixty-five per cent. of the prison convicts of all grades and of all kinds of prisoners are Roman Catholics, while less than five per cent. are graduates of our public schools. These statements are astonishing when we remember that only about twelve and one half per cent. of the population of the United States are Roman Catholic, while the other eighty-seven and one half per cent. are not."

MUELLER.

**Roman Catholic Criticism of Protestantism.** — Writing editorially under the heading "Dr. Fosdick and the Liberals," *America* (April 11, 1925) says: "We are not concerned with the question whether he is a heretic or not. There are some people who glory in applying that word to themselves, much as some youths like to be thought 'tough' or as modern young women often rejoice when some



one dubs them 'bad.' Shocking folks is great fun at times. But the 'tragedy of Protestantism' is not a thing for jest; it is a serious matter, one which its heroes Knox and Calvin had no small share in producing and one for which it is hard to see how they, and others of their time and kind, are going to escape severe judgment. How can a religion claim to be that of Jesus Christ which has within itself nothing but the spirit of schism, the founding of a new denomination to represent each new idea which occurs to any man within it? Tragedy is a mild word to use." Commenting on the necessity of receiving "assurance" from the Christian religion, the article proceeds: "To obey is better than sacrifice." No amount of right living, no number of alms-deeds, unless they constitute acts of obedience to God, can be of any avail. This is the cause of the assurance of Catholics. They have and are perfectly sure of the 'mind of Christ.' Their priests may not be eloquent; they may have few who could, week in and week out, attract the audiences that Dr. Fosdick does, yet without this their churches are crowded to the doors, not once, but twice, four, five, or six times every Sunday, because of Jesus Christ. The priest is nothing but His servant, and no Catholic attends his church because of the priest, any more than one would visit his friend's house because of the butler. . . . 'The tragedy of Protestantism' is that it has nothing sure to offer."

The great mistake of this Roman Catholic writer is that he does not distinguish. We agree that Dr. Fosdick's naturalism fails to offer to the sinner any assurance whatever, but this is not because Dr. Fosdick's naturalism is Protestantism, but rather because it is not Protestantism. True Protestantism is unqualified and implicit faith in the promises of the Gospel, or in salvation by grace through faith in Christ. Surely the Gospel-message offers most blessed assurance to every sinner. In the final analysis the "Protestantism" of Dr. Fosdick does not differ much from Roman Catholicism. Both agree that the assurance of pardon and salvation comes from deeds. The slight difference between the two is that Dr. Fosdick says: "Assurance comes from any good deed," while Catholicism teaches that assurance comes from deeds that "constitute acts of obedience to God," in other words, acts prescribed by the Roman Catholic Church. Both are paganistic and are condemned by God's Word.

MUELLER.

**The Juvenile Crime Wave.** — Commenting editorially on this question, the *Christian Herald* of May 23, 1925, quotes Police Commissioner Enright of New York as showing that juvenile delinquency had increased 60 per cent. during the first quarter of this year as against the same period of 1924, and the *New York Times* stating that commitments of offenders under sixteen years of age for the first quarter of 1925 totaled 2,832 cases as against 1,757 a year ago. Commissioner Enright's comment is quoted: "That there is an exotic and pernicious growth of criminal activities among the juveniles of the country none can deny. It is a fact which must be squarely faced if we would protect posterity." The Commissioner explains

that the situation is general; 70 per cent. of the jailed criminals throughout the country are under 30 years of age, and 50 per cent. have not reached the age of 25. His explanation is quoted: "The wave of amusement has carried with it young and old. The search for pleasure and a means of passing the time agreeably has assumed such proportions that fathers and mothers no longer take the time to perform the most elementary duties toward their children." The editorial continues: "This is a tremendous indictment and one that calls for the most serious consideration. The *Christian Herald* years ago began to warn its readers everywhere against the growing indifference to religion in the home and to urge the need of the family altar in every household as the strongest of spiritual barriers against the forces that made war on the rising generation. We know how the rehabilitation of family worship has helped thousands of homes. But the individual quest for amusement and excitement has spread over our country, as Commissioner Enright has pointed out. With many it has virtually effaced the Lord's Day from the calendar, and transformed it into a day given over to pleasure. . . . 'Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.' . . . 'Mine house shall be called a house of prayer for all people.' These divine warnings and encouragements, given through the prophets in ancient times, stand unrevoked to-day. 'Blessed is the nation whose God is the Lord.'"

MUELLER.

Regarding Luther's wedding-ring a story is being circulated, no doubt because of its opportuneness, 1525 being the 400th anniversary of Luther's marriage. I quote from the *Art World Magazine* of May 19:—

"Though no connoisseur of antique jewelry, I was interested in a treasure shown to me by Capt. Arthur Snagge, assistant director of training-staff at the admiralty, writes Mr. London in the *Daily Graphic*. It was a curiously wrought silver ring in a tiny box of faded violet velvet, the lid of which was an enormous concave topaz, engraved with a coat of arms.

"Capt. Snagge believes that the ring is the wedding-ring of Martin Luther. Engraved on the outside with the emblems of the Crucifixion, it bears inside the words: *D. Martino Luthero, Catharina Borgo, 13 January, 1525.*

"Two years ago Snagge was in an antique shop in Vienna inspecting snuff-boxes, when the ring in its box was brought in by an impoverished Austrian nobleman, and he bought them for 3,500,000 kronen, not many shillings in those days.

"At the College of Heraldry in Vienna the coat of arms was identified as that of a certain Jacob von Cruth, the period being about 1340. Why Luther's ring should be inclosed in this box there was no explanation.

"Arrived in London, Capt. Snagge, on the advice of Mr. Dalton of the British Museum, took the ring to Dr. Hagberg Wright of the London library, who was just then arranging a Luther exhibition to celebrate the 400th anniversary of his conversion. In this the ring in its box was included."



This item contains three palpable errors: 1. The date inscribed in the ring cannot be "13 January." It might be "13 June," and the writer has misread the inscription. On January 13 Catherine von Bora was still a servant at the home of the painter Lucas Cranach at Wittenberg, and there is no indication in the correspondence of Luther at that time that he had become engaged to her. 2. Catherine's family name is misspelled and the mark of her noble rank is omitted. 3. The anniversary mentioned in the concluding remarks must be the anniversary of Luther's marriage, not "conversion." — Now, as regards Capt. Snagge's find, it should be remembered that many "Luther rings" are being exhibited. There is no historical evidence available that rings were used at the marriage ceremony at the Augustinian monastery on June 13. At a later time Catherine gave her husband a ring, on which were embossed a crucifix with the instruments of our Lord's martyrdom. On the inside there was the inscription: "*D. Martino Catharina v. Boren 13. Jun. 1525.*" A wedding-ring of Luther is shown at the museum of Braunschweig. It is a golden twin ring interlocked. The ring can be taken apart. The ornamentation on both rings corresponds. On each ring there is a receptacle almost in the shape of a cube. On one side of this cube the letters *MLD*, and on the opposite side of the other cube the letters *CVB* are engraved. Around the former ring there is this inscription *Was. Got. Zu. Samenfieget* ("What God hath joined together"), and on the other: *Sol. Kein. Mensch. Scheiden* ("let no man put asunder"). The cube-shaped receptacle can be opened by two slides, one of which shows a diamond, the emblem of fidelity and strength, the other a ruby, the symbol of pure love. Another ring, a triple affair: one main ring with two minor rings, all interlocked, is described by Buchwald in his biography of Luther, 2d ed., p. 345. Nobody knows what has become of this ring. There is a legend that Catherine used to wear one of these rings as her wedding-ring.

DAU.

"Paul discussed so many topics of theology and morals, he answered so many questions of family duty, of citizenship, of church life, he warned against so many false ideas and evil ways of Jew and Gentile that threatened to undermine his work that he needed hundreds of words that are not used by other writers of the New Testament. These words indicate his knowledge of the sinful condition of the world. There is hardly a vice that he does not hold up to condemnation. No one since his day has so fully revealed the weakness of the Jewish heart and the insufficiency of the Law to bring peace. As a philosopher he has shown the self-deception of the mind and the action and interaction of the feelings and the will. He knew all mysteries. He had the panacea for all sins. G. F. Heinrici in his commentary on the two letters to the Corinthians collects the words that the apostle uses in these epistles that occur nowhere else in the New Testament. J. H. Thayer in his Greek-English Lexicon of the New Testament makes a collection from all the writings of Paul of words peculiar to him. He finds 848 such words

which are the apostle's contribution to the vocabulary of the New Testament. It is these words that are everywhere spoken against by rationalists, but they form the backbone of the theology of Augustine, Huss, Luther, Calvin, Bunyan, Jonathan Edwards, John Wesley, and Andrew Fuller." So writes Dr. W. W. Everts, of Roxbury, Mass., in his article "Paul's Contribution to the Vocabulary of the New Testament," in the *Review and Expositor* for April, and then proceeds to exhibit the Pauline vocabulary. DAU.

Haeckel's pupil and successor at Jena, Prof. Dr. Plate, has published the following "confession" in *Mitteldeutsche Zeitung* of July 1, 1924: "We can conceive of God only as a personal being of the highest spiritual power and perfection. The notion of an impersonal God in the meaning of Haeckel is worthless and nothing but veiled atheism. Nowhere is there a greater chasm yawning than between rationalism and idealism, especially in the domain of ethics. Formerly I, too, believed that mankind could get along with the ethical principle, that man ought to do the good for its own sake, not because of some future reward. . . . Morality can be built up only on an idealistic Christian basis. There is a profound meaning in the old axiom that religion must be preserved for the people's sake. An irreligious people must perish sooner or later from inner rotteness. I believe that I have shown that the fight of materialists and atheists against the fundamental concepts of Christianity finds no support in the achievements of natural science." — Another retraction of former views has appeared in the brochure *Heilige Arbeit* by the passionate opponent of Christianity Hornauffer, who helped to introduce irreligious moral education. He says: "Nowadays I attack nobody. To-day I want to confess that my objections were for the most part unjust. The confessional Church offers to its faithful members a clear aim and a firm support. Confessional education has achieved great things." It remains to be seen for which Church these penitents are now pleading. DAU.

"Kristelig Ukeblad," 17 April, 1925, says: —

The state church system seems more and more to have played out its role. The world war brought about the fall of the Russian state church; it went the same way in Germany. There the Evangelical Churches have received self-government. The movement has also come to the Northern countries. — In Sweden there are forces of considerable strength active for self-government, in Denmark a Royal Commission has been appointed to treat the matter.

What has particularly made many friends in Sweden for the thought of a self-governed church, is the rigorous manner in which the state authorities have interfered in the affairs of the church on various occasions. The socialistic government has, in a manner quite systematical, sought to diminish the power of the church. With this must be taken into account that the dissenters and the essentially freechurchly *missionsförbund* (mission association) have within their assemblies a great part of the actively Christian people of Sweden. — In Denmark several controversies, among which is also the question as to women ministers, have caused the question of separation to



begin to be actual. However it is, first and foremost, the Danish socialistic Church Minister's view of the matter, as one of principle, that has brought about the appointment of the Royal Commission. The Minister believes that the most correct relation would be that Church and State were separated. That is truly a step far forward in the direction of the goal in Denmark.

With us, the development of the latest times has scarcely led toward making the question as actual as for some years ago. The Norwegian people is, here, a very conservative people, not least the church people. What gave the idea of separation some wind in the sails was not theoretical expositions about the state church system "being heathen" and the like. It was the practical questions that were raised by the aggressive liberal theology and its use of the state authority to get those that shared its opinions forward as theological professors and into the highest positions of the church. Also that we might, at any time, expect to get a Church Minister (*i. e.*, in the Department for Ecclesiastical Affairs) who was neither a Christian nor a friend of the Church.

The stream has clearly turned itself. The wise policy of the *Storthing* in giving the *Menighetsfakultet* the right of examination (candidates taught by *Menighetsfakultet* can become ministers in the State Church) removed, in an essential part, the tyrannical pressure the "old believers" began to feel, and on the basis of equality, even without economic support from the state, the ancient faith of the church has been able to maintain its prestige in the most beautiful way. It may truthfully be said that our faithful-to-the-confessions theology is being led forward as a ship with *strammende skjoter* (literally translated, "with tautened sheets"). Gifted, scientifically equipped young men have appeared and give good promises of victory. If now also the request from the *Menighetsfakultet* for a separate practical theological seminary is granted by the *Storthing*, then the church people faithful to the confessions have no reason, in this matter, to feel themselves badly treated by the state.

The appointment of the *liberal* bishop, against popular opinion and the churchly authorities, gave a warning to the politicians, which they appear to have taken note of. And hardly any one will maintain that the big talk, that by this appointment any "strength" would be brought to the church, has been fulfilled.

It is evident in politics that they are very careful about the choosing of a Church Minister (or "Minister for Ecclesiastical Affairs"). The contribution, which was made from church quarters at the elections, and that not least from the quarter of "Norges kirkelige landslag" (Norway's Churchly National Association), brought many men good for the church into parliament.

The extremely important Christians teachers' schools have been well treated by the state authorities.

All this has brought about that the churchly consciousness has been not a little calmed, at any rate for the most immediate future.

A leadership of the church that looks into the future ought, however, it seems to us, not to give up the work of finding an arrange-

ment between church and state that stands in alliance with the development, which we see in process in the remaining countries, (ought to) prepare *in time* a method, happy for state and church, of liberating the church from politics, without having it lose its position as a church embracing the whole people.

If a "covenant of friendship" was made between state and church, so that the church got self-government, but accepted as authoritative all the laws and regulations, which, in the course of time, have been made by the State Church, so that the church did not accept other laws and regulations without the consent of the state, and the state, on its side, could not impose upon the church provisions or laws without the church consenting to same, there would be no break, church-political questions would slip out of the electioneering agitation, and a political party would not, by a fortuitous victory, be able to lay violent hands on the church.

Communicated by *Rev. Faye*, St. Louis, Mo.

**The declaration of Patriarch Tikhon**, former supreme head of the Russian Orthodox Church, which he is said to have signed before his death on April 8, has been published by the Soviet Government. In it occur these words: "I call upon all priests and members of our Church who have calm conscience to submit to the Soviet without fear. I appeal to them to join in our fervent prayers to the Almighty that He send relief to the Labor and Peasant Government in its work for the welfare of the whole people. At the same time I express the earnest hope that the reestablishment of clear and sincere relations with the Government will induce the authorities to regard us with full trust and give us the possibility of teaching our children the laws of God, enable us to have ecclesiastical schools for our priests, and to publish books and journals for the glory of the Orthodox Church." In view of the last clause the declaration seems to be genuine, but it is a question whether it was entirely voluntary, and what may be the object of the government in publishing a prayer against its religious tyranny.

DAU.

**Russian affairs** are an enigma to the average American. Louis Fischer, an American newspaper correspondent at present in Russia, and Avrahm Yarmolinski, director of the Slavonic Department, New York Public Library, write informing articles for *Current History* (June) on Soviet Russia. The former says: "The Soviet Government operates the railroads of the country and sells cigarettes on the streets of Moscow. It publishes books, magazines, and newspapers. It owns homes, hotels, factories, mines, trolley-lines, shipping-lines, oil-fields, farms, forests, wine-cellar. It manufactures everything, from locomotives to matches and from underwear to automobiles. These it sells in its own stores. The Government teaches the young, preaches to the adult, cures the sick, buries the dead. Above and beyond such unusual tasks, the Soviets exercise the ordinary functions of administration, policing, taxing, legislating, and so forth." There are really two Soviet governments in Russia: "first, the Government of Soviet Russia, considered as an independent unity, and second, the Soviet Federation of Associated States—in



other words, the Union of Socialist Soviet Republics." The official name of the latter is Russian Socialist Federated Soviet Republic, abbreviated RSFSR. The Communist Party, however, is the real power in Russia, and all officials, bureaus, etc., of the state are merely Communist tools. They are cashiered the moment they show a disposition to think independently. In reconstructing Russia the Soviets have been confronted with the power of the old religion. Yarmolinski says: "In attacking the strongholds of belief and ritual, the Communists are sustained by that faith in the malleability of human nature which they share with some philosophers and all revolutionists. Instructed by practical experience in the wisdom of William James and John Dewey, the Russian leaders are seeking to reeducate natural dispositions by offering mere substitutes for, and equivalents of, their customs and habits. The Communists realize that the Church gives dignity to certain significant occasions in the life of man—to birth, to marriage, to death. It relates the individual to something larger than himself and satisfies his need for the dramatic expression of that relation. The Russian leaders aim, then, to offer the same satisfactions in observances and in a pageantry which reflect their own outlook. These new ceremonies are singularly lacking in graciousness and originality. A Communist father, a factory worker, after overcoming the opposition of his conforming wife, is likely to have his child 'Octobered' (the Bolshevik revolution took place in October, Old Style). The platform is occupied by a *praesidium*, of which the parents are honorary members, seated about a red-covered table, and speeches are made by representatives of the party and of the factory, accepting the child into the community. A boy is likely to be named for Lenin or Liebknecht, a girl for Clara Zetkin. The child may be quietly baptized later. At a funeral there will be speeches and music, the speakers and the band being supplied by the trade union to which the deceased belonged. Weddings are likely to be enlivened by amateur theatricals given by the dramatic section of the local workers' club. Indeed, the theater and the cinema are counted upon to do the work of the Church in more ways than one. The stage is the Communist's pulpit, and such texts as 'the Communist front must be maintained' are perpetually flashed from the screen. Trotzky, for one, believes that the strongest weapon against the Church is to be found in the 'movies.'" As regards freedom in the sex relation, the Russian Communists are divided: some members of the party advocate this freedom openly, others would expel from the party any one who would actually practise it.

DAU.

**Archeology Confirms Scripture.** — The *Sunday-School Times* offers a few more instances of archeological support of Bible data: "The question of the historic reality of Belshazzar the king (Dan. 5, 1) has been much discussed by critics, but can now be fairly considered as settled, thanks to a tablet found at Babylon and recently published in Mr. Sidney Smith's *Babylonian Historical Texts*. In 1854, Sir Henry Rawlinson proved from a cylinder found at Ur that the eldest son of Nabonidus, King of Babylon, was named Belshazzar.

This, however, showed him to be crown prince merely, not king. But in 1880, Dr. Pinches published a translation of the Annalistic Tablet, which gives an account of the reign of Nabonidus down to the capture of Babylon by Cyrus. This tablet mentions Belshazzar as commander-in-chief of the army and hence in a position of high, if not highest, eminence. In 1915, Dr. Pinches further noted that on a business tablet from Erech was to be found an oath registered as sworn in the names of Nabonidus, the king, and of Belshazzar, the king's son. This associated the son with the father in the sovereignty of Babylon. Now comes the crowning proof in Mr. Sidney Smith's tablet. It definitely states that Nabonidus raised his son to sovereign power on the eve of his own departure on a military expedition to Tema (the North-Arabian oasis of Teyma mentioned in Job 6, 19; Is. 21, 14; Jer. 25, 23). It reads:—

"A camp he [Nabonidus] entrusted to his eldest-born.

An army he caused to go forth with himself.

He loosed his [Belshazzar's] hands; he entrusted to him the sovereignty While he himself set out on a distant expedition.

The forces of Akkad [Babylonia] advanced with him;

Toward the town of Tema in Amurru he set his face;

He set out on a distant march, a road not within reach of old."

MUELLER.

**The Great Chalice of Antioch.** — As regards this interesting and most remarkable of all Christian antiquities, the *Sunday-School Times*, of June 6, presents the conclusions of the study of Professor Maynard of Bryn Mawr, as published in the *Living Church*: "He thinks it comes from the middle of the first century, since its form is not found in Greco-Roman art after that time. Indeed, this type belongs to the Augustan age. The style of chiseling also is characteristic of this period. There is no nimbus about the head of Christ or of the apostles, which argues an early date. About the upper edge of the ornamentation is a ring of fifty-seven rosettes, which he suggests may represent the number of years between the birth of Christ and the date of the Council of Antioch. The church of Antioch at this time was administered by five men — Barnabas, Simeon, Lucius, Manaen, and Saul (Acts 13, 1); that at Jerusalem by Peter, John, James, Judas, and Silas. Representations of the first five of these men surround the figure of the boy Christ; the second five, that of the man Christ. Dr. Maynard believes that the cup commemorates the first council of the Church, and that it thus serves as a memorial of the living and loving unity of the Jerusalem and Antioch churches, of Jew and Gentile in the kingdom of God. The fact that in one of the baskets represented on the chalice are to be seen seven loaves and two fishes, and in the other five loaves, is contemporary evidence of the fact of the two feedings of the multitudes." MUELLER.

**Glimpses from the Observer's Window.** — "Morals in Schools Shock Survey Board" were the bold-face type headlines of an article in the *New York Times* of April 3. The article was built up from a report submitted to the Board of Education of New York City by its Committee on Character Education after a year's investigation. The Committee had found that low moral standards prevailed; that lack of respect for parents, "cutting," forgery, gambling, and cheating were called common, etc.



The last entry in the diary of Robert Preston, a Northwestern University student, whose body was found in the lake at the foot of Madison St., April 12, was published in the *Chicago Tribune* the day after. It is a horrid tale of debauchery, and closes with these sentiments: "In case of accident or serious illness notify my bootlegger. If he is not in, the undertaker. . . . When you get to the end of your rope, tie a knot and hang yourself."

President William H. Agnew, of Loyola University, Chicago, explains that the nine years' indulgence promised in connection with a "pilgrimage to the Eternal City" "has no reference at all to forgiveness of sin. Sins can only be forgiven after they are repented of." Yes; but for repentance contrition is not necessary; "attrition" is sufficient (see *Triglot Concordia* 255, 5; 483, 16 ff.). Besides, in popular belief an indulgence still stands for remission of sins. The Roman distinction is sophistry to the popular mind.

For 2 Tim. 3, 16 Dr. Lock in his Commentary on the Pastoral Epistles, of the Scribner's series of Critical and Exegetical Commentaries, prefers the rendering "All Scripture is inspired by God and therefore useful," etc. Rightly his reviewer in *Bibliotheca Sacra* (April) says: "This rendering would perhaps never have been questioned had it not been for the exigencies of controversy."

In his book *What Ails Our Youth?* George A. Coe discusses in chap. 2 "The Failure of Education to Give the Help Needed," and in chap. 3 "The Complacency of Secondary and Higher Education toward the Situation." Dr. Kyle, of Xenia Theological Seminary, has called the book "a distinct S. O. S. call" and said: "The book is given up to pointing out what is wrong, without telling how to remedy the evil. Doubtless the author did not know, as no one else seems to know."

Speaking of Dr. Selbie's *Psychology of Religion* Dr. Kyle says: "The whole psychological argument concerning religion comes to just this, that the soul is susceptible to influences, that it is in fact a reasonable soul; thus the discovery of such influences explains nothing other than that the theory that the soul is subject to such influences is correct. This is little, if anything, more than watching 'the wheels go round.' Helen's babies were much interested and amused, and so are the psychologists; and *there the matter ends in both cases.*" At any rate, we have in Selbie a psychologist who still operates with a "soul."

Federer's novel *Der Friede einer andern Welt* (Peace of Another World), which has been running since September, 1924, in *Westermanns Monatshefte*, has turned out an aggressive piece of Roman Catholic propaganda.

"Rundfunk" is the German word for radio. Since February 1 radio programs of a religious character are broadcast by the *Evangelischer Volkshund fuer Wuerttemberg* through the *Sueddeutsche Rundfunk* at Stuttgart.

To stop the social evil in Germany euthanasia and sterilization of morally inferior persons are being advocated, the latter by Dr. Boeter of Zwickau in *Leipziger Lehrerzeitung*, August, 1924. Dr. Martin Ulbrich of Magdeburg-Craacu opposes him in *Geisteskampf der Gegenwart*, on the ground that sterilization would only make the evil worse.

The (Catholic) *Commonwealth* (May 27) is wondering at the ominous editorial silence of our great dailies in regard to the impressive demonstration in the Metropolitan Opera House recently by the sympathizers with Communism and suggests the possible effect of a series of such meetings throughout the country.

It remained for our former American ambassador at Berlin, Mr. Gerard, himself a Catholic, we believe, to point out to the world that a religious issue had been injected into the late Presidential election in Germany, in which the Catholic Herr Marx was defeated and the Protestant Hindenburg elected, and to assert, according to a report in the (Catholic) *Tablet* of London, that this election means "the end of the Dawes Plan."

Rex F. Harlow, research student and statistician, who visited Europe to compile figures of world war casualties, assures the world that "the frightful disease of war will be wiped from the face of the earth" because it is too expensive under the present scientific method of warfare, and because it is "senseless" to sacrifice millions of the best young manhood of the civilized world — 8,461,595 were killed, and 21,099,935 wounded during the late war. Mr. Harlow forgets that the men and women who make our modern wars do not go to war: they stay at home, preach "patriotism" to the rest and see to it that the rest are patriotic, and eke out a living and other emoluments from the dying of others. God permits this to teach us how corrupt men really are and because war is one of His means to lead men to repentance.

According to latest advices from Canada, the Doukhobors are sending their children to the state schools, but protest against religious instruction given by the teachers of the state schools.

In a sermon before the Health Congress at Brighton, England, Bishop Barnes of Birmingham, on May 31, declared that the main underlying cause of the Great War had been reckless reproduction and great families, which he considered a hindrance to social progress and civilization. He predicted that the same catastrophe would be repeated "unless that altruism which limits the increase of population can be made to prevail."

The new House of Laity of the Established Church of England, while deliberating upon the revised Prayer-book Measure, entertained an amendment by C. Marston to strike from the Athanasian Creed the passage: "which faith, except a man keep whole and undefiled, without doubt he will perish eternally."

DAU.

## BOOK REVIEW.

**Introduction to the Old Testament.** By *Prof. Ernest Sellin, D. D.* (Berlin); Introduction by *Prof. A. S. Peake, M. A., D. D.* 267 pages, 5½ × 9. \$3.00. (Doran.)

Prof. Dr. E. Sellin is professor of Old Testament theology in the University of Berlin. His many-sided literary activity is remarkable, and according to Professor Cornill he is surpassed in this respect among German scholars only by Ed Koenig. In recent years Dr. Sellin has frequently taken issue with the extreme views of liberal critics, accepting a position more in harmony with the traditional views defended by believing scholars. For instance, in spite of the fact that in this respect Sellin stands almost alone among "advanced" critics, he accepts the decalog as Mosaic and has ably defended his position in his monograph on Moses. However, in spite of all this, Dr. Sellin is himself an "advanced" critic, as his *Introduction* shows. He denies the Mosaic authorship of the Pentateuch as a whole, accepts the view that it has been made up from the sources of J, E, D, P, believes that the main part of Deuteronomy is not earlier than Hezekiah and that in its present form it belongs to the reign of Josiah; that the Priestly document was written at the date to which the Grafian scholars assign it (about 500); that the Book of Isaiah is a highly composite work; that Habakkuk belongs to the time of Alexander the Great; that the Book of Daniel belongs to the Maccabean period, etc. His book, which appears in a good translation, is not an introduction in the proper sense of the term, giving that broad and comprehensive information which the general reader desires, but rather a discussion of the mooted questions of



present-day higher criticism. While thus the average pastor who would purchase the volume would be disappointed, the student of higher criticism will find in it much that is of value. Dr. Sellin treats the material which he presents in a clear, concise, and objective manner. MUELLER.

**The Old Testament, a New Translation.** Vol. II: *Job to Malachi*. By *Rev. Prof. James Moffatt, D. D., D. Litt., M. A.* (Oxon.) 460 pages, 5×7½. \$2.50. (Doran.)

Volume II completes Dr. Moffatt's translation of the Old Testament. The objections preferred against the author's translation of the books contained in Volume I, hold also with regard to the version offered in the present volume. The gist of the criticism is that the author does not translate, but paraphrase, and this according to a norm suggested by preconceived notions. Thus Dr. Moffatt transcribes Job 19, 25—27: "Still, I know One to champion me at last, to stand up for me upon earth. This body may break up, but even then my life shall have a sight of God; my heart is pining as I yearn to see him on my side, see him estranged no longer." Any reader acquainted with the Hebrew will see that this is not a translation, but rather a clumsy violation of the text. Is. 53, 10 is Moffattized as follows: "But the Eternal chose to vindicate his servant, rescuing his life from anguish; he let him prosper to the full, in a posterity with life prolonged," whereas the faithful old Authorized Version has: "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." The reader may make his own comparisons and draw his own conclusions. In Ps. 22 we read in Moffatt's version: "My God, my God, why desert me?" which neither accords with the Hebrew perfect nor with the Aorist of the New Testament quotation. Moffatt's translation of the Bible possesses neither the charm, stateliness, and vigor of the Authorized Version, nor its simplicity and accuracy. Neither the general reader nor the scholar will gain much by the use of it. So far as we were able to judge, it throws no clearer light on a single difficult passage, while it obscures and renders unintelligible many which in our old versions appear quite lucid.

MUELLER.

**Spiritism, Facts and Frauds.** By *Simon A. Blackmore, S. J.* 525 pp., 5½×8. \$2.90. (Benziger Brothers.)

This is a new and comprehensive treatise on the abominable delusion of Spiritism. Written by a Jesuit, it, of course, presents the matter from the Roman Catholic point of view, and so frequently attempts to refute error by error. In general, however, the conclusions of the author agree with those made by other writers on the subject, namely: "First, that innumerable phenomena of Spiritism are manifestly fraudulent; and second, that, nevertheless, there appear, now and then, certain effects which, transcending the natural, call for preternatural agencies, and these, when genuine, are to be ascribed, not to the angels of heaven, nor to souls departed, but to fallen angels known as demons." (p. 525.) The value of the work lies in the vast field it covers, so that practically no phase of the general subject is neglected. Abundant documents, too, are offered for the

reader to form his own conclusions. The reviewer could not in all cases agree with the author, but nevertheless he found the book of interest and value. The volume has been properly supplied with a copious index.

MUELLER.

**The Good Seed.** Sermons on the Second New Series of Gospel-texts for the Church-year. By *F. Hammarsten*. From stenographic reports translated by *A. W. Kjellstrand*. Vol. I: Advent to Pentecost. 440 pages; Vol. II: The Trinity Season. 355 pages. (Augustana Book Concern, Rock Island, Ill.)

There is nothing in this new collection of sermons by Dr. Hammarsten that would necessitate a revision of the opinion expressed two years ago of this gifted Lutheran preacher. (See review of sermons on the First Series of New Gospel-texts in THEOLOGICAL MONTHLY, October, 1923.) To give the prospective purchaser of this series the means of judging the merit of what this set contains, here are, to begin with, the texts for the various Sundays treated in these two volumes: First Sunday in Advent, Luke 4, 16—22. Second Sunday in Advent, Luke 17, 20—30. Third Sunday in Advent, Luke 3, 1—15. Fourth Sunday in Advent, John 5, 31—39. Christmas Day, Matt. 1, 18—25. Second Christmas Day, Matt. 2, 13—18. Sunday after Christmas, Matt. 2, 19—23. New Year's Day, Luke 13, 6—9. Sunday after New Year's, Matt. 3, 11. 12. Epiphany, Matt. 12, 15—21. First Sunday after Epiphany, Matt. 12, 46—50. Second Sunday after Epiphany, Luke 19, 1—10. Third Sunday after Epiphany, Matt. 8, 14—17. Fourth Sunday after Epiphany, Matt. 14, 22—36. Fifth Sunday after Epiphany, Mark 4, 26—29. Septuagesima Sunday, Luke 17, 7—10. Sexagesima Sunday, Matt. 9, 36 to 10, 16. Quinquagesima Sunday, Mark 10, 32—45. First Sunday in Lent, Luke 10, 17—20. Second Sunday in Lent, Mark 9, 14—32. Third Sunday in Lent, Luke 4, 31—37. Fourth Sunday in Lent, John 6, 52—71. Fifth Sunday in Lent, John 8, 31—45. Palm Sunday, Luke 22, 14—22. Good Friday, Part V of the History of the Passion of Our Lord. Easter Day, Matt. 28, 1—8. Easter Monday, Matt. 28, 9—15. First Sunday after Easter, Luke 24, 36—48. Second Sunday after Easter, John 10, 1—10. Third Sunday after Easter, John 14, 1—12. Fourth Sunday after Easter, John 7, 37—39. Fifth Sunday after Easter, Luke 11, 1—13. Ascension Day, Luke 24, 49—53. Sixth Sunday after Easter, Luke 12, 4—12. Pentecost, John 14, 15—21. Whitmonday, John 12, 44—50. Trinity Sunday, Matt. 28, 18—20. First Sunday after Trinity, Matt. 16, 24—27. Second Sunday after Trinity, Luke 9, 51—62. Third Sunday after Trinity, Matt. 9, 9—13. Fourth Sunday after Trinity, Matt. 7, 1—6. Fifth Sunday after Trinity, Matt. 16, 13—19. Sixth Sunday after Trinity, Matt. 5, 27—42. The Day of Transfiguration, Matt. 7, 9—13. Eighth Sunday after Trinity, Matt. 7, 22—29. Ninth Sunday after Trinity, Luke 16, 10—17. Tenth Sunday after Trinity, Matt. 11, 20—24. Eleventh Sunday after Trinity, Matt. 23, 1—12. Twelfth Sunday after Trinity, Matt. 15, 29—31. Thirteenth Sunday after Trinity, Matt. 11, 25—30. Fourteenth Sunday after Trinity, Luke 4, 23—30. Fifteenth Sunday after Trinity, Matt. 6, 19—23. Sixteenth Sunday after Trinity, John 5, 19—21. Seventeenth Sunday after Trinity, Mark 7, 1—23. Eighteenth Sunday after Trinity, Mark 10, 17—27. Nineteenth Sunday after Trinity, Luke 3, 10—17. Twentieth Sunday after Trinity, Matt. 2,



33—46. Twenty-first Sunday after Trinity, Matt. 9, 27—31. Twenty-second Sunday after Trinity, Mark 4, 21—25. Twenty-third Sunday after Trinity, Matt. 17, 24—27. Twenty-fourth Sunday after Trinity, Luke 20, 27—40. Twenty-fifth Sunday after Trinity, Matt. 24, 35—44. Twenty-sixth Sunday after Trinity, Matt. 13, 47—50. Day of the Presentation of Our Lord (Candlemas), Matt. 13, 31—33. Day of Annunciation, Luke 1, 46—55. Day of John the Baptist, Mark 6, 14—29. St. Michael's Day, Mark 9, 35—50. All Saints' Day, Luke 6, 20—26. — In most of these sermons there is a distinct theme announced. For I. Advent: "The Acceptable Year of the Lord"; for II. Advent: "The Day of the Son of Man" (also the subdivisions in this sermon are exhibited to the eye); for III. Advent: "A Way through the Wilderness for Our Lord and King"; for II. Christmas Day: "The Way of the Cross is the Way of the People of God"; for Sunday after Christmas: "With Jesus out of Suffering! With Jesus to Eternal Glory!" for Sunday after New Year: "Baptism of the Spirit and Baptism of Fire"; for I. after Epiph.: "One Brotherhood with Jesus"; for II. after Epiph.: "The Son of Man on the Way to Seek and to Save That which was Lost"; for III. after Epiph.: "Christ Jesus, the Master Helper"; for IV. after Epiph.: "A Day's Journey with Jesus"; for V. after Epiph.: "The Development of God's Kingdom: Seed-time, Growing-time, Harvest-time"; for Septuagesima: "Life, a Day's Work in the Service of Jesus as Considered from the Point of View of Duty and of Grace"; for Sexagesima: "The Good Shepherd's Summons to His Disciples to Aid Him in Seeking and Saving the Lost Sheep"; for Quinquagesima: "The Cup of Suffering, Drained by Jesus Alone, but Tested by His Followers"; for I. Lent: "The Name of Jesus Written on Earth; the Name of His Disciples Written in Heaven"; for II. Lent either of these themes is suggested: "A Sigh of Anguish from the Heart of Jesus and a Sigh of Despairing Sorrow from a Human Heart" or: "A Sigh of Compassion and a Sigh for Compassion"; for III. Lent: "The Battle Waged for the Winning of a Soul"; for IV. Lent: "Moments of Decision and Moments of Proving"; for V. Lent: "Deliverance and Freedom"; for Palm Sunday: "The Lord's Supper: The Testament of Our Crucified Savior to His Church on Earth"; for Easter: "Jesus Lives"; for Easter Monday: "All or Nothing"; for I. after Easter: "From Weakness to the Power of God"; for III. after Easter: "Let Not Your Heart be Troubled"; for V. after Easter: "At the Door of Our Heavenly Father"; for Ascension Day: "Is It Your Wish to Go to Heaven?" for VI. after Easter: "Fear — and, Fear Not!" for Trinity: "A Personal Greeting from Christ"; for I. after Trinity: "The Great Alternative: To Win or to Lose Oneself"; for II. after Trinity: "Many Hearts Closed to Jesus; Christ's Heart Open to All"; for III. after Trinity: "Christ's Attitude toward Sinners"; for IV. after Trinity: "Judgment without Mercy and Judgment with Mercy"; for V. after Trinity: "The Two Testimonies: the Disciples' and the Master's"; for VI. after Trinity: "Our Righteousness"; for the Day of Transfiguration: "Our Descent with Jesus from the Mount of Transfiguration"; for VIII. after Trinity: "The Day of Visitation and Judgment will Reveal the Decisive Difference Existing among Various Hearers of the Word"; for IX. after Trinity: "The Very Little"; for X. after Trinity: "Jesus Upbraids"; for XI. after Trinity: "Pharisaic Domineering and Christian Docility"; for XII. after Trinity: "The Throne of Grace"; for XIII. after

Trinity: "The Savior's Arms and the Savior's Yoke"; for XIV. after Trinity: "A Moment of Decision with Respect to the Word of Grace"; for XVI. after Trinity: "How Shall We Be Able to Conquer Death?" for XVII. after Trinity: "The Commandments of God and the Traditions of Men"; for XVIII. after Trinity: "Our Impossibilities Are God's Possibilities"; for XIX. after Trinity: "Some of the Effects Produced by the Preaching of the Gospel"; for XX. after Trinity: "What Has Christ Become for You, and What Have You Become through Christ?" for XXI. after Trinity: "The Importance of Faith in the Temporal and Material Concerns of Life"; for XXII. after Trinity: "Two Great Laws of God's Kingdom"; for XXIII. after Trinity: "What Would Our Master Do?" for XXIV. after Trinity: "The Resurrection of the Dead"; for XXV. after Trinity: "The Son of Man Cometh; Watch Therefore"; for XXVI. after Trinity: "The Kingdom of Heaven a Net Cast into the Sea and Drawn up on the Beach"; for the Day of Annunciation: "Holy Joy"; for the Day of John the Baptist: "A Dark, Forbidding Figure and a Figure of Light"; for St. Michael's Day: "The True Nature and Disposition of a Child of God"; for All Saints' Day: "The Striking Contrast between the Saints of God and the Children of This World." Where there is no particular theme announced, some word of the text is usually made prominent in the discourse. — The effective pulpit prayer is again in evidence: sometimes it takes the place of the introduction or adds solemnity to the introduction, as in I, 46. 219. 231. 254. 265. 289. 333. 367. 392. 405. 430; II, 29. 38. 48. 57. 68. 76. 85. 95. 104. 114. 176. 188. 198. 211. 223. 234. 244. 256. 267. 277. 286. 298. 322. 334. Sometimes the sermon terminates in a prayerful appeal, a brief sigh for grace, or a resolution offered in the form of a prayer, as in I, 34. 82. 116. 230. 288. 310. 404. 429; II, 46. 66. 75. 84. 123. 196. 266. 275. 332. 342. 355. — There is spread over these sermons the same quiet grace and dignity that I noted in the collection of Hammarsten's sermons on the First Series of New Gospel Texts. Beautiful thoughts, such as can only spring from a genuinely spiritual, from a renewed mind and from close study of the Scriptures abound also in this collection. It is a continuous joy and delight to read these expositions, admonitions, and warnings which an experienced teacher of the way of salvation utters to the modern men whose peculiar ways of thinking and whose special dangers he thoroughly knows. The two volumes constituting this collection have only increased my admiration for Hammarsten's style and manner and my gratitude that a preacher of this kind was permitted to say what is here published in such a prominent place, near to one of the throne's of earth rulers and before the high and mighty of his nation. — True, as in the former collection there are passages where theological peculiarities crop out which neither I nor the reader of this review would endorse, or where the presentation of a matter is so thoroughly idiosyncratic that imitation seems plainly out of the question. Let me illustrate my meaning: On page 16, in Vol. I, the author reverts to the results of Gospel preaching and says: "There are so few who are adapted for the Gospel or to put it differently, there are so few to whom the Gospel is adapted." In the first place, this observation will never explain either the successes or the failures of the evangelical ministry, and, in the second place, it may suggest the thought that some are adapted for the Gospel, at least more so than others, or with some of the hearers of the Gospel there is an easier way of entrance. This seeming



accessibility can relate only to external matters, not to the overcoming of the inward repugnance of every natural heart to the divine offer of grace. — The author's eschatological views will perhaps be most heavily discounted by Lutherans. He expects a great year of jubilee, that will be ushered in among all the nations of the earth, p. 20. He is still looking for the coming of Antichrist, p. 23. He interprets the phrase "one of the days of the Son of Man" millennially, pp. 23—25. When speaking of the Christ-child's consciousness of His divine glory, p. 63, the fact of His willing self-surrender of the use of His glory, or the meaning of His humiliation, which begins simultaneously with His incarnation, might have been used for explaining a difficulty as far as it can be explained. On p. 65 the remarks on the birth of Christ do not sufficiently guard the sinlessness of the event, which is more clearly indicated on p. 72 in another sermon. — But for most of these defects the author, as in the instance noted last, provides the necessary correction himself in a different connection. — One word deserves to be said in commendation of Mr. Kjellstrand's work. He has built up his fine, clear translation into idiomatic English from Swedish stenographic reports with remarkable skill and has thereby, I believe and trust, made Hammarsten's work and merits available to a far larger circle of readers than that work could possibly command in the author's native land. DAU.

**The Introits and Graduals of the Church-Year.** Part I: Advent to Whitsunday. Introduction by *Luther D. Reed, D.D.* Music by *H. Alexander Matthews, Mus. Doc.* 116 pages. (The United Lutheran Publication House, Philadelphia.)

The introductory remarks of Dr. Reed on the Christian Liturgy and the intended meaning of its various parts, though brief, are a valuable contribution to Liturgics. It is a service rendered to the Lutheran churches in particular that use the Common Service to have the signification and use of the Introit and the Gradual explained and prepared for use as has been done in this publication. DAU.

**Geschichte der Evangelisch-Lutherischen Freikirche in Sachsen u. a. St.** Auf Wunsch des Herrn Professor Dr. Dau und im Auftrage der Allgemeinen Pastoralkonferenz verfasst von *Pastor W. Woehling* in Hannover. Mit ueber 100 Bildern. 222 pages; \$2.50. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen, 1925.) Order from Concordia Publishing House, St. Louis, Mo.

As regards both contents and form, this promises to be the banner publication of our brethren in Germany during this year. The idea that has been carried out by means of this publication was repeatedly discussed during my long and laborious visit among the churches of the *Freikirche*. Even in Germany this organization was little known, and its very name was misunderstood and misinterpreted. Publicity seemed to be the only remedy, and this was applied at once in various ways; but the way which my friend, the venerable author, has adopted, is the most pleasing, the most appealing, and the most convincing of all. Following the line of historical development, he gives an illustrated account of every parish in the four great divisions of the *Freikirche*, the Southwestern, the Saxon, the Northern, and the East Prussian, and then discusses the origin and development of the synod of the *Freikirche*, and its present relation to certain

congregations in Thuringia, to the Missouri Synod, the Synod of Australia, and the Wisconsin Synod. The entire story is written in a lively, enthusiastic strain. After this there will be very much less excuse for any intelligent, up-to-date German who does not know the *Freikirche*. But to us here in America the author has likewise rendered a distinct service by this publication. Most of us in the Missouri Synod know the *Freikirche* better than the bulk of the German nation, but even here only few have a detailed and distinct knowledge of events, of men and affairs yonder. And yet the *Freikirche* is a fruit of Walther's stalwart championship of confessional Lutheranism in the homeland of the Reformation. It is a child of our faith and testimony, which we ought to foster with all the love and devotion that we give to the truth itself. May the little tree that was planted so many years ago continue to grow and prosper under the signal blessing of the Lord and become the haven of refuge to many a soul in Luther's Land! This book of Rev. Woehling is well qualified to help towards that end.

DAU.

**Lehr-, Wehr- und Trostblaetter.** Serie D: *Lehrblaetter*. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

On ten sheets, large octavo, the following topics are presented in a fine evangelistic effort and in a manner to arrest attention: 1. Kennst du Gott? 2. Ja, ich Erdenwurm glaube an den Schoepfer Himmels und der Erde. Du auch? 3. "In Ihm leben, weben und sind wir." 4. Kennst du den groessten Haushalt? (Exposition of Fourth Petition.) 5. Christ, "du steckst in der Gnade Gottes um Christi willen." 6. Bist du Christi eigen? 7. O! werde ich auch im Glauben bleiben? 8. Bist du Gottes Hausgenosse? 9. Gerichtet — aber gerettet! 10. Ende gut, alles gut! These tracts deserve to be widely disseminated wherever there are unchurchy Germans.

DAU.

**Die Verleugnung der Grundwahrheiten des Luthertums und Christentums durch Koenigsberger Vertreter der Theologie.** Ein erweiterter Vortrag von F. Huebener, lutherischem Pfarrer zu Koenigsberg. 35 pages. Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

Taking his cue from Luther's Preface to the Ninety-five Theses, Pastor Huebener in this brochure fearlessly assails the modernist position of such men at the University of Koenigsberg as Loehr, Klostermann, Schulze, Uckele, Pott, Rust. His arguments are well authenticated by quotations from the writings of the men whose doctrinal position he combats. He discusses these four items: 1. The Fundamental Truths of Lutheranism and Christianity; 2. The Denial and Repudiation of These Truths by Our Professors of Theology; 3. The Consequences of This Repudiation; 4. The Position over against These Men which is Enjoined upon Christians and Lutherans.

DAU.

**Vom Weltprotestantismus der Gegenwart.** Von Lic. Erich Stange. 80 pages. (Agentur des Rauhen Hauses, Hamburg 26.)

The honorary secretary of the European Division of the World Conference for Practical Christianity attempts in this brochure to explain what is happening at Stockholm during this month of August, when nearly



the entire Protestant Church will meet, as Christendom met sixteen hundred years ago at Nicea. Only the complexion and the purpose of this convention will be considerably different from that which gave Christendom its first confessional statement after the days of the apostles. Much will no doubt be written about this World Conference. If any one wishes to acquaint himself with its character, its ends and aims, its methods and plans, this brochure will speedily furnish all essential information.

DAU.

**Dr. Martin Luthers Briefe**, ausgewaehlt von *Dr. Georg Buchwald*. Mit einem Bildnis und einer Handschrift. 337 pages; \$2.25. (B. G. Teubner, Leipzig and Berlin.) Order from Concordia Publishing House, St. Louis, Mo.

Four hundred and eighty letters and parts of letters that Luther wrote to about a hundred different persons are contained in this excellent publication of one of the leading scholars in Luther lore. The collection begins with the invitation to Johann Braun at Eisenach to attend the first mass that Luther will read at Erfurt on Cantate Sunday, 1507; it ends with the letter written to Melancthon from Eisleben, February 14, 1546. The most favored correspondents of Luther were Spalatin, Jonas, Link, Amsdorf, Lang, Melancthon, the three Saxon electors who ruled during Luther's lifetime, the princes of Anhalt, of Mansfeld, and, last, not least, Luther's wife. Every phase of the Reformer's eventful life is covered in this collection except his controversies, which are merely alluded to. The collection aims principally to serve the homes in the Evangelical Church of Germany. The common people are to observe the Reformer as he depicts himself unconsciously in his effusions to his friends and intimates and in his powerful grasp of the difficulties which the Reformation is creating for himself and his associates. An excellent glossary at the end of the book explains obscure remarks to the lay reader, and there are brief biographical notes on the various correspondents represented in this collection. The book is practically an autobiography of Luther. It deserves a place in every Lutheran home in America where German is still spoken, and even to the advanced student in *Lutherana* it lights up many an episode in the agitated life of the Reformer.

DAU.

**Fishing for Fishers of Men.** By *Carrol J. Rockey*. With a Foreword by *G. H. Gerberding, D. D., LL. D.* 206 pages. (The United Lutheran Publication House, Philadelphia.)

It may be too soon to pass judgment on the agitation which the author has started with this book; for he appeals repeatedly to another volume that is forthcoming and that is to give his views and state his arguments more fully. But the subject which he discusses is of such vital importance to the entire Lutheran Church, and his presentation of it is in such a genial, dashing, captivating manner that for the mere delight of reading it we would recommend to all our pastors the perusal of this vigorous plea for the creation of a consecrated Lutheran ministry. That, in short, is the aim of the author's endeavors. He advocates that "no man should enter the ministry unless he could not help it." He discusses the qualifications of ministerial candidates, the causes which render many men misfits in the ministry. He correctly holds that, while every honorable pursuit in which

a Christian engages can be termed a divine call, or calling, vocation, or avocation, yet because of the fact that the Lord has established the ministry in the Church as a special divine ordinance, the ministry as a calling is in a class by itself. He traces in a most interesting fashion the reasonings and calculations of men contemplating a seminary course to their motive. But the most telling parts of the book are those in which he discusses the duty of the Lutheran Church, which, more than others, is foreign to Americans, to adapt itself to its American environments in order fully to discharge its noble and momentous mission at the end of time and from the vantage-ground of the most highly favored country on earth. He shows what should, and what should not, be embraced in this process of adaptation; he is, I take it, a conservative confessional Lutheran, who loves his Church because she is the bearer of great and mighty truths. He would like to have his Church occupy in America and throughout the world that position of influence and authority that has been entrusted to her by reason of her doctrinal and confessional heritage. I shall, for the present, withhold further remarks on this publication, which I consider momentous and highly commendable, until the supplementary volume makes its appearance, and shall merely record the chapter divisions of this book: Chap. I. The Need for men—Introductory. Chap. II. The Source of Supply: 1. The Qualifications. 2. The Christian Home. 3. Choosing a Vocation. 4. The Parochial School and the Supply. Chap. III. The Present Ministry and the Congregation: 1. The Responsibility of the Present Ministry. 2. Congregational Sterility. Chap. IV. Fishing for Fishers of Men—Methods: 1. Praying and Working. 2. Preaching: A. Texts and Occasions. B. The Stewardship of Life. C. The Appeal to the Heroic. 3. Personal Work. 4. The Young People's Movement. 5. The University Student Work. 6. Miscellaneous Methods: A. The Prayer-meeting. B. "Tsade Aleph" and "The Brotherhood of St. Paul." C. "The Order of Recruits for the Ministry." D. The "Greater Wittenberg" Campaign. E. The Northwestern Seminary Campaign. F. The "Gideon Band." 7. Practical Aids in Securing Men.—This table of contents may suggest the points where probable criticism will have to be applied when the subject has been completely presented.

DAU.

#### Brief Mention.

Pastor Kern of Chemnitz, Saxony, has issued a beautiful illustrated sketch of the history of **Trinity Lutheran Church**, with a handbill for general distribution, and a festival program, all in commemoration of the fiftieth anniversary of the organization of this congregation, one of the oldest of the Saxon *Freikirche*. — **St. John's Lutheran College** at Winfield, Kans., has published its **Catalog 1924-25**. — The following publications have been received: 1. **Annual Catalog of the Xenia Theological Seminary 1925-26**. 132d Year. — 2. **The Rockefeller Foundation**. A review for 1924. By *George E. Vincent*, President of the Foundation. — 3. **The Hebrew Christian Alliance Quarterly**, Vol. VIII, No. 3, July, 1925, containing the Detroit Conference Report. — 4. **The 109th Annual Report of the Board of Managers of the American Bible Society**. — 5. **Das Rauhe Haus in Hamburg**, by its Director, *Pastor Wilhelm Pfeiffer*.

DAU.